

A United World of Shinto/Shintoism, 神道, and Buddhism, 仏教

Shrine Ishizuchi-Honkyo, 石鎚本教, is the first original organization that unites Shinto and Buddhism, uniquely in this world. Current Shinto priests are 神職 古門孝義・玉井安胤. The Original clearly mentions ‘God watches us always by five ways.’

The author is lucky in that Shrine Ishizuchi-Honkyo-Nishikyoukai, 石鎚神社 石鎚本教 広島西教会 stands on a green hill, within 30 minute walking distance from Satsuki-residence. Honkyo-Nishikyoukai was established by the grandmother of the current Shinto priest, Tadahiko Hatsuya, 神職 初谷忠彦, in 1929, one year before author’s birth. The connection with Tadahiko Hatsuya priest is not old but, the author has accepted the priest’s word and deeds willingly, once a month, on the 23rd.

The author expresses the essence of the Original, citing it using Shinto words and Buddhist sutra, 18-1 and 18-2 as follows:

18-1 Shinto words the author repeats most obediently, Respect to God:

1. Thankful to God’s blessing and obligation from ancestors. And, to exercise ritual with bright and clean sincerity.
2. To service for societies and individuals and to really create and defense firm desired societies with God’s words.
3. To tenderly alleviate with God’s heart and to pray for national prosperity and world coexistence and co-prosperity.

Further purification of the six roots of perception is five:

1. Our body is immediately purification of the six roots of perception.
2. So that Great monarch sovereign is *PEACE*.
3. So that same root with heaven and earth God.
4. So that same root with everything of the soul/spirit.
5. Whatever we do is successful in its accomplishment.

18-2 Three Buddhist sutras the author repeats most obediently among numerous number of Buddhist sutras

Three **sutras** are: Illustrative Mantra of Light, Jintsu-mandarani, and Hyakuenge.

1. Illustrative Mantra of Light, 光明真言 (For detail, see POINT 2 above).

This Mantra is composed of 23 words in Sanscrit, サンスクリット, 梵. The author most respects **23** among one month dates. As intuitively described by Saint Kumazaki in POINT 2, the RHS of illustration circle is divided into four; top and

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bottom and left and right. Right-handed rotating, the top starts with *Mani* and ends *Unna*, just two spaces before the bottom. Just one space before the bottom is empty/spare or no word. Readers can think of this spare freely.

2. Jintsu-mandarani, 神通曼荼羅尼

The author has directly learned this Jintsu-mandarani from Rokuei-Bosatsu, life-time teacher. The author cannot write it in Sanskrit today but continuously think of writing in Sanskrit. Katakana is translated into: Angular Japanese syllabary used primarily for loanwords. オンアボキヤ・ベイロシアノー・マカボダラ・マニ・ハンドマ・ジンバラ・ハラバリタヤ・ウン. The author feels more close to absolute existence, by repeating severely. Rokuei-Bosatsu once mentioned to the author, “Repeat 210 thousand times every day” but, it is impossible for anyone to do so and calculate the numbers in a whole day even without sleep. The implication might be “Does not pray for or does not rely on absolute existence or God.”

3. Hyakuenge, 百縁偈

According to the records for Hyakuenge originally orally conveyed by Rokuei-Bosatsu, the last two sutras are: Hyakuenge, 7 to 21 times, and Jintsu-mandarani, 21 times. It takes a few minutes to loudly one time recite Hyakuenge made of several pages in Karakana.

The author recites ‘Method for emancipating Fate/Destiny through Daibyakin/ Re-born of Buddha,’ every day when the author is able to exercise. The author understands, recollecting memories in ears: Buddha died saying no word for ancestors-respectfulness so that Buddha was reborn as Daibyakin and talked about the importance of ancestors-respectfulness for five hundred years.

Students of Buddha perceived the beginning of this fact such that when these student burned Buddha’ body, the body were alive far from fire. In short, we human beings are alive with blood connections. It is natural yet, Buddha wanted to clarify this nature over students at that time.

Hyakuenge was brought up to Temple Kobo by Rokuei-Bosatsu, when he was young, through Tibet, India, and Sri-Lanka. Temple Kobo, Senbon, Hyogo, has Hyakuenge uniquely in Japan. The author firmly decided to be a story-teller of Hyakuenge and also to systemize the story-teller among ten to twenty years intervals over next generations (for its sequence of events, see POINT 1).

One more hidden fact exists but no problem occurs at all. What is it? It is *the world PEACE* over universes. Rokuei-Bosatsu, when the author had stayed at Temple Kobo in the 1980s and 1990s, showed the author an astronomical telescope, one day

afternoon. “Do you see UFO in the sky?” “No, it is never for me to see UFO.” He was tenderly smiling, as if he knew today’s (21 June 2015) typing records in POINT 18.

Today, the author has a strong intention to convey a priority fact such that a UFO flies over the earth repeatedly, anxious about the future of the universe; not only for the Earth but also for expanding universities. Everything comes from Nature/God and no one can make human. We are united into one, beyond space and time. We are co-operative by nature. Hyperbola philosophy proves this fact even in the two-dimensional plane of author’s (see the *HEU*, July 2015).

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POINT 2: Self-responsibility and real *PEACE* in the world

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- 11-2 Garden Lotus, Fukui, and its old culture and civilization
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- 15-1 Seven happy Gods, 七福神, and Benzaiten, 弁財天, in olden Japan
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POINT 16: Seven writers selected by Zengo Inutsuka, 犬塚善五, for next generations

- 16-1 POETRY 1 in *cite 1* for memories, by Sankichi Toge, pp. 4-5
- 16-2 POETRY 2 in *cite 5* for memories, by Toshio Okamoto, 6th grade, Takeya Elementary School

POINT 17: A United God and Buddha Islands Japan: Historic agriculture to harmonize real and physical worlds

Citations of two English versions, *May PEACE Prevail on Earth*

- 17-1 Pages 22-25 in *BYAKKO: What is Our True Self?*, by Rika Saionji
- 17-2 Pages 26-28 in *BYAKKO: The Power of Small Choices*, by Yuka Saionji
- 17-3 Pages 29-31 in *BYAKKO: The Cycle of Rebirth*, by Maki Saionji
- 17-4 Pages 9-21, Issue 130, *BYAKKO: God is Not Silent*, by Masahisa Goi
- 17-5 After this, Mr. Endo goes on to write
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POINT 18: A United World of Shinto/Shintoism, 神道, and Buddhism, 仏教

- 18-1 Shinto words the author repeats most obediently
- 18-2 Three Buddhist sutra the author repeats most obediently among numerous number of Buddhist sutra

Consistency of Social Science = Natural science, using Human Body and Mind

For longevity, we need the gymnastics for our whole body. In this case, we notice some sound emitting from body. What is this?

Dumbfounded put out the sound, which comes from synovial fluid. This is a good sign for our longevity, really evidence in our daily life.

There is a golden word such that “Thankfulness to farmers/fisherman, people to cock, and dinners.” The three sets of food thankfulness is vital to longevity.

From artificial to natural example: Wash hands with solid soap and body as much as possible. Why? Try to drop a solid soap into fishbowl. Gold fish does not die at all, while in the case of four soap, gold fish all die in a minute.

Genetic recombination, i.e., genetically modified salmon must be against longevity. Salmon in Japan Islands is one of exceptions, where we thankfully enjoy eating natural salmon.

Ancestor warship is good for longevity. Ancestor warship, however, must be reconsidered such that an individual's ancestor is unique and must be the individual's aspect. It implies that the designated ancestor reflects his/her own eternal life and destiny and lifespan. The implication occurs from the viewpoint of the individual's own responsibility and also the connections with kindred and purification of mind. Therefore, the objective of worship differs from those of his/her father and mother. It suggests never sticking to religious groups but thankfully living his/her own life in peace.

Source of longevity comes from spine. We usually rub and pat whatever we feel pain. However, painful causes differ and, always are attributed to spine or vertical line of spine and no others. Therefore, we need to press spine. Or, rather we need to rotate the both shoulders. It is said, in this case, that rotating is much better than pressing.

Likewise, we sometimes suffer from swallowing or dysphagia. However, the painful causes differ and always are attributed to kidney and liver. Most preferable is

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to eat pickled 'ume' (Japanese apricot) and ginger. Or, natural salt produced by local area; so called local production for local consumption. Further, enjoy what seasonal in daily life, whose language-evidences are numerous in Japan.

Our taste is honest. Once we eat natural foods, the tongue never forgets for lifetime, where we find the secret of longevity.

Consciously for longevity, we exhale: It is wonderful for us to exhale as long second as possible.

Unconsciously for longevity, we return back to fetus: It is wonderful for us to take the shape of fetus when we lie even for one minute.

Consciously and unconsciously for longevity, we need to manage lasting appetite. But, this is one of most difficult learning, as we know the saying that managing appetite controls the world and human societies.



Sarasvati lives in Island 'Itsukushima,' Hiroshima, Japan,

The most beautiful World Heritage in the world.

Sarasvati vividly governs 'learning' with 'arts,' closely to the Nature.

The original place is older Japan, roughly four thousand years ago.
The writer, Kamiryo, confirmed the original discovery, taking many years.

Thanking for the above picture given to the writer.

A United God and Buddha Islands Japan: Historic Agriculture to Harmonize Real and Physical Worlds

God is Absolute Existence. Mt. Ishizuchi, 石鎚山, 1982 m, is wholly God and, composed of numerous gods in this area, Iyo, 伊予. Mt. Misen, 彌山, Island Itsukushima, and Mt. Daisen, Totorri, 大山, form a triangle from the viewpoint of Ki, 氣, or spiritual energy. Motonari, 元就, when he was young, wanted to have flat-castle, 平城, in the fields of reed-grown in Hiroshima (today's old town).

He climbed up a hill (the Hill spot) closely North of Station Hiroshima and studied Fusui, 風水, for many years. The current Castle Hiroshima, 広島城, stands at the best Fusui spot, according to Yoshimura's investigation. The hill spot, the Castle, and Shrine Solasaya, 空鞆神社, form a triangle.

Island Shikoku, 四国, is one of four islands since old Japan, 本州・九州・四国・北海道, composed of four area, Iyo, Kagawa-Gun, Tokushima, and Tosa. Saint Kobo, 弘法大師, was born in Temple Zentsuu, 善通寺, Kagawa-Gun, close to Iyo. We have 88 temples of Shikoku (holy related to KoboTaishi), 88 箇所巡礼, even today.

Temple Ishiteji, 石手寺, is the 1st temple in 88 temples (see its picture, before text). Hiroshima has many memorial spots where KoboTaishi walked and presented hot springs since 799-802, just before and after his visit to Tang, old China. He was waiting for permission to audience-Emperor, since he did not stay in Tang for three years by rule.

Back to today, on 12 June 2015: The author has read an impressive book, "*God and Human*," written by Masahisa Goi, 五井昌久, for so many years. It is said that Saint Goi is reborn of Saint Shinran, 親鸞, in a religious group, Shinshuu, 真宗. After Saint Shinran went back to Heaven, it is further said, this family has established today's *Byakko Shinkoukai* (Association), 白光真宏会.

The author obediently reads monthly journal, *Byakko*, since the publisher post-mails to my address. The author could buy English version just published in June, by calling its phone number, i.e., "*BYAKKO* 21 (3), **Issue 129**, April 2015; Each of you is a leader, by Masami Saionji; What is Most Important for Human Beings? by Masahisa Goi." The author, therefore, is able to cite whatever in English in POINT 17 here below.

Citations of two English versions, *May PEACE Prevail on Earth*:

Pages 22-25 in *BYAKKO: What is Our True Self?* by Rika Saionji

Pages 26-28 in *BYAKKO: The Power of Small Choices*, by Yuka Saionji

Pages 29-31 in *BYAKKO: The Cycle of Rebirth*, by Maki Saionji

Pages 9-21, Issue 130, *BYAKKO: God is Not Silent*, by Masahisa Goi

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After this, Mr. Endo goes on to write
From Masaharu Taniguchi to families

1. Pages 22-25 in *BYAKKO: What is Our True Self?* by Rika Saionji

A METHOD FOR DRAWING OUT OUR TRUE SELF (shortly by the author here)

I'm bashful and reserved by nature... I am a cherry, happy-go-lucky person... I am not good at anything... Whatever I try to do, it never goes well! Most of the time, when we think of our 'self' we are thinking of something like this—an image of self based on past experiences, and not on our true, innate self.

JOY IN OUR SOUL (shortly by the author here)

While we live clothed in the garment called the physical body, we experience difficulties from time to time. We may lose confidence in ourselves, doubt ourselves, or blame ourselves. But that is only our small-scale, past 'self.'

In her poem published in the June 2014 issue of the Japanese *Byakko* magazine, Masami Sensei⁸ wrote:

*When each of us revives the sacred spirit that is our true human nature
And manifests divinity in our being
We will create a true PEACE never before seen
In the history of this earth.*

As we look toward 2015, let us continue to polish and enhance our divine self, and manifest it in this world.

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2. Pages 26-28 in *BYAKKO: The Power of Small Choices*, by Yuka Saionji

It is always an honor for me to take in international gatherings where I can meet *PEACE*-loving people who are working to make a difference in the world. Recently, I had the opportunity to attend one such conference along with people from various countries who are considered leaders in their fields. For four days and three nights we stayed together and participated in various meetings and activities, which proved to be a valuable learning experience for me.

In one of these activities, there was an incident that stands out in my mind. During one of meetings, an indigenous leader from Peru, feeling pained by the current state of the world, asked everyone to pray, right on the spot. He was perhaps in his fifties, and lived according to the teachings in the Amazon region where he was raised. As I understand it, he is engaged in protecting the environment while also conveying

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teachings and spiritual guidance to others. At that moment during the gathering, he must have felt a compelling desire to offer a prayer.....

RESPONSIBILITY FOR OUR CASUAL CHOICES

How much responsibility does each of us bear for the small choices and causal actions that we carry out from moment to moment? And if we act consciously, how much love can we infuse into each choice and decision? At that moment in time, I think I relearned something important. It is not one big decision, but many small choices, that make us who we are. I also realized that I had overlooked a great many such moments, and had ended up being carried along with the flow, without cherishing my own heart and the hearts of others. Through these encounters with others, I have been learning things day by day.

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3. Pages 29-31 in *BYAKKO: The Cycle of Rebirth*, by Maki Saionji

Recently, I have been thinking about what Masami Sensei said one of the talks she gave at Fuji Sanctuary: “Originally, the cycle of death and rebirth did not exist,” By holding on to erroneous thoughts and ideas over a long period of time, she said, we human beings created a pattern by which we are born again and again here in this phenomenal world—a pattern that did not originally exist.

Masami sensei made a similar comment a few years ago, in January 2010, in an article entitled *Surpassing the Era of Cause and Effect* (see *Byakko* issue 112, pp. 32-38). At that time, she wrote: *In past eras, the laws of reincarnation and cause and effect were indispensable for guiding people to live correctly. However...these laws (or rules) were non-existent in the beginning. Such rules do not exist at all in the heavenly, divine world.* Abbreviating, sorry for but, the last paragraph is stated as:

The truth that Masami Sensei introduced to us is profound indeed. And because we have been praying together with Masami Sensei for a long time, we are able to firmly grasp this truth, internalized it, and put it into practice. How thankful we are for the opportunity to walk together on this path! I look forward to continuing to pursue this path together with all of you, and I am filled with gratitude to each one of you for your noble and precious existence.

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BYAKKO 21 (4), Issue 130, May 2015; Introducing the Fuji Declaration, by Masami Saionji; God is Not Silent, by Masahisa Goi.

Pages 2-8: Introducing the Fuji Declaration, by Masami Saionji and The Fuji Declaration.

4. Pages 9-21, Issue 130, *BYAKKO: God is Not Silent*, by Masahisa Goi Is God Keeping Silent?

In the religion column of an issue of the *Mainichi* Newspaper, Mr. Shusaku Endo 遠藤周作, a Japanese novelist, discussed a novel by Georges Bernanos, *The Diary of a Country Priest*, and raised the question of why God seems to remain silent in face of the troubles that afflict human beings. He provides the following outline of the novel:

From a hill soaked by a chilly drizzle, a miserable young man was looking downward as a village below his feet. The village was poor and small. In the rain, farmhouses that resembled barns were drenched in rain and clustered together, quivering in the cold.

The young man was a priest who had just graduated from the seminary; he had just arrived to work in an old church in this poor village. Although he was aware of the mission he was supposed to fulfill in this village, he was frightened by the idea of it.

This young priest was but an average human being, just like the rest of us. He had no special talents and was not unusually intelligent. On top of that, he was suffering from indigestion.

His priestly duties had begun, but despite his best intentions, nothing he tried to do for the village had worked out right. No one listened carefully to his words, and he sometimes even felt that the villagers turned a cold shoulder on him. Everywhere in the village he saw wretchedness and emotional tragedies, but his efforts to help people were of no avail. A lonely old man and a woman whom he had tried to assist had ended up killing themselves. Such things left him feeling totally dejected, and it seemed to him that his existence in this world was quite useless.

One day, when he had severe pains in his stomach, he went to see a doctor and told that he had stomach cancer. Feeling apprehensive about the prospect of death, the young priest visited an old friend, and while he was there he became bedridden and died in the attic while his friend kept vigil beside the bed. With his last breath, he murmured, "Everything is a blessing."

5. After this, Mr. Endo goes on to write

This novel is evaluated as a masterpiece that portrays a modern saint. But in this story, the priest, who is the main character, does not appear to have been rescued by God in his actual life. From an outsider's point of view, all of priestly efforts seemed to end in failure. The people he tried to help ignored him, and he himself died of stomach cancer. Not even God would go to the trouble of coming to his aid. It seems as though God treated him with cold silence in his actual daily life.

How can such inexplicable cruelties be allowed to happen in this world? Why does justice give way to injustice? Why do innocent children have to die in misery? At such times, why does God remain silent? It is because God appears to remain silent that people either turn away from God or else conclude that God does not exist.

Mr. Endo also introduces an excerpt from a literary work left to us by a different writer who died of a serious illness, and who repudiated God for remaining indifferent. Here Mr. Endo once again asks us what we think about the question of God keeping silent.

Unlike the aforementioned writer, Mr. Endo does not express the view that God is indifferent, but rather presents it as an issue that he himself cannot resolve. He first tries to explain it through a sort of 'ordeal theory,' one that many religious-minded people rely on. This theory holds that the afflictions and irrationalities of the world occur as a way to distance us from our worldly lives, opening our eyes and bringing us closer to a more essential way of living. It explains that the divine intention is to purify our wisdom through the ordeals that we face. Mr. Endo, however, seems unconvinced by this explanation.

Secondly, Mr. Endo introduces a Christian interpretation—that God respects the free will of human beings. This interpretation is based on the assumption that, whatever the situation, human beings must not be deprived of this fundamental freedom. As an example, he mentions the Auschwitz concentration camps, and writes that even in a world of cruelty that exceeds the imagination, there were people who gave their own bread to the sick with the certain knowledge that without it, they would not be able to endure the labor of another day. Standing at the crossroads of love and their own death, they chose love, and God remained silent because God respected the power of human beings to make their own choices. However, Mr. Endo is not content with this explanation either.

In reflecting upon this issue, the editors of *Byakko* magazine postulated a third theory—that, in truth, God is not keeping silent. This theory holds that deep within our minds, we human beings are subconsciously seeking God, and that God is always beckoning us and speaking to us.

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Feeling that this third explanation alone might not be enough to persuade the many religious-minded people who are struggling with this issue, the editors came to me to ask me what I thought.

THE EXISTENCE OF GOD, pp. 12-13;

OUR PERCEPTION OF GOD, pp; 14-15;

THIS WORLD COBSISTS ENTIRELY OF WAVES, pp, 15-16:

GOD IS ALWAYS ANSWERING US, pp. 16-18.

FROM PSYCHIC ABILITIES TO A SPIRITUAL AWAKENING, pp. 18-19.

PRAYER THAT HEIGHTENS OUR SPIRITUALITY AND, IMPROVES OUR LIVES, pp. 19-21.

The last two paragraphs are as the following:

Bringing about *PEACE* among earthly humanity is the best possible action we can take I fostering the rat harmony of all the human populations in the cosmos. Indeed, this is ach individual's divinely given purpose in this world.

The large-scale harmony of the universe, the advent of *PEACE* in the earthly world, and the illumination o one's own true nature—all these aims can be accomplished by embracing the words of one unifying prayer, a prayer for world *PEACE*. Within the world of prayer for world *PEACE*, there is no spiritual obstruction or distorted psychic perception. I would like to invite everyone to live without fear or worry by making prayer for world *PEACE* the basic ingredient of their daily life.

May PEACE Prevail on Earth.

Notes:

1. For more about Masahisa Goi's spiritual training, please refer to his autobiography, *One Who Unites Heaven and Earth* (Byakko Press, 2005).
2. When people of different cultures and nationalities pray together, they often express this line as *May PEACE be in our homes and countries.*

The author sincerely understands: Why God gave three daughters to Masahisa family. A daughter always, regardless of perception or no-perception, loves her daughter, more than herself. The author sincerely believes this fact, hitherto. More definitely in recent years; since Kamiryō family has two daughters. The tie of love is most strong in the case of family love, or blood tie is beyond space and time. The author intuitively and modestly feels this severe fact in the above statements re-cited by the author. What does this mean?

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It is said that it is next to impossibility to have several true friends during individual's lifetime. The level of a true friend exceeds that of the blood tie of love. The author actually experienced this fact on the 9th to 10th of this June. The West-Australian government publicly and naturally condemned a fictional organization just aiming fraud-remittance, which does not exist legally. Better Advances Press, Toronto, and its chief-editor immediately investigated this case thoroughly, for which the author must leave author's true thankfulness message to the next generations in this world.

6. From Masaharu Taniguchi to families

When the author was young, mother had read Masaharu Taniguchi, 谷口雅春, "Seimei no Jissou, 生命の真相: 地の巻" published by Seicho-No-Ie, 成長の家. The author re-bounded this book, as a keepsake from mother. This book (842 p.) describes the real world and how to get rid of all the sufferings in the physical world. The author, though young, sometimes learned by doing by learning.

When author's elder uncle, Naoki Kamiryo, 上領直樹, was vividly alive, Naoki and Hide had investigated the researches of Kamiryo family, in 1969, though after village-halls prohibited public peruse. We two started with Tsuwano, visiting several local Heimatkunde specialists and staying at relative's home, 上領清, hotels, and inns, in this area. We two visited Hagi and Castle Hagi area, where we became familiar with Temple Shorinzan Hashi-No-Bo, 松林山・端の坊.

On 10 Nov 2014 after publishing the *EES* (2nd edition), the author re-visited Hashi-No-Bo, where the author could see the current head priest, the 25th Mei-Sei, 明誓, and his father priest, the 24th Mei-Nin, 明忍. Actually, the author had been loved by his grandfather, the 23rd Seki-Rei, 雪嶺, connected with Naoki and Hide. The author is ashamed of ungrateful.

The author have Mei-Sei's two page letter after visiting. Mei-Sei had been professor of Kyushu University until succeeding head priest position. The author is ashamed of our discussions in a room of the temple. It is after publishing the *HEU*. July 2015 when the author re-visits the 25th Mei-Sei; the author must correct some of wrong thoughts. On 1 Nov, I got 'Friend of Buddha 仏の友' (No. 639, 15 Nov 2015), whose front is written by father Mei-Nin, 明忍, and back by Mei-Sei, 明誓. The front expresses the essence of Shinran, 親鸞, and; the back the essence of salvation through the benevolence of Buddha, impressively stressing the Original Vow-Other Power.

The author likes Saint Shinran's Shoshinn-Ge, 正信偈. Also, the author likes the 25th Mei-Sei's short report-series in 'journal Friend of Hotoke;' e.g., No. 37 Namuamidabutsu, 南無阿弥陀仏. The author interprets the essence of the repeating-Namuamidabutsu as the show up of a united universe eternally existing in both real and physical world. In other words, when an individual's spiritual level is close to the united universe through his/her own continuous difficult training, the repeating-

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Namuamidabutsu becomes true. Here wholly repeating: Rokuei-Bosatsu primarily teaches, conditions required for successful attainment are belief, thankfulness, and ancestor memorial service to three generations, oneself, parents, and grand-parents.

On page 112 of Shoshinn-Ge, Shinran, 親鸞, states such that a lotus flower opens and spread after ten days but, if there is no worship/belief the flower closes, against Nature. The author most likes this statement among various Buddhist textbooks. This is because the author is able to perceive the importance of this dharani, as Rokuei-Bosatsu impressively told the author in 1985-86, Fukuoka.

Author's academic teachers: Shozo Ichimura, 市村昭三, is author's longest teacher since he was a PhD student of Eiichi Furukawa, 古川栄一, Hitotsubashi. Also, Tadashi Mito, 三戸公, introduced the author to be a teacher at Kyushu Sangyo University (Kyusandai, 九産大) in 1980, when the author retired officially at the age of 50 at that time. Norito Udagawa family, 宇田川宣人, of Kyusandai, former president for many years, is my painting-teacher since 1980.

The author is much obliged to the Tokai Bank, Ltd., Nagoya, under old life-time employment system. In 1980-85, at night, the author attended Ichimura's PhD classes, Kyushu University, 九大, while teaching classes, Kyusandai.

Actually, the writer almost died twenty times by incendiary bomb, bomb, and machine gun fire on 19 March 1945. Father was a leader of fire-brigade of Ogawa Primary school area. He received red draft paper on 18 March and on 20 he went to Yamaguchi 42 infantry to avoid shooting.

It was lucky for the writer to live father and mother six years after the war, though father did not come half a year from Island Saishu, close to Korea. Father was the second son so that he succeeded mother's tender blood. Grandmother, Asa, Nishi-Shiraishi, Yamaguchi, was a waiting woman to Lord Yoshi(Taka)chika Mori, 敬親, who was the 25th AkiMori, 安芸毛利. Grandfather, Yosaku, 暘朔, Nakagawara, Yamaguchi, was Yuhitsu and Rngo teacher to Lord Mori.

Yosaku nominated his broad lands to public use, where Yamaguchi Koshou (the current Yamaguchi University), Prefectural Library and Museum, and others stand even today, surrounded by prefectural offices and the river Ichinose. The writer learned at one of these buildings but, at that time the writer did not know these facts. In short, Kamiryō family has been surprisingly tied up with Mori family since Motonari.

Temple Hashi-No-Bo was built in 1608 by the 2nd Terumoto Mori, 毛利輝元. The bell-tower, culture asset, was built by the 3rd Yoshinari Mori, 毛利吉就. The founder of this temple is MeiGen, 明源, who was a samurai named Kageaki Oba, Hokumen, 大場景明. Kageaki, 景明, became a direct disciple of Saint Shinran, 親鸞上人. 2011 was the 750th anniversary of Shinran's death.

Seven Happy Gods in Olden Japan and Historic Island Itsukushima

1. Seven happy Gods, 七福神, and Benzaiten, 弁財天, in olden Japan

Temple Hogonji, 宝厳寺, in Island Chikubu, 竹生島, is the center of three holy places in ancient times; Itsukushima, west, Chikubushima, middle, and Enoshima, 江の島, east in Island Honshu, 本州.

In ancient times, individuals and organizations, public and private, respect and pray for seven happy (Deities of Good Fortune) Gods, 七福神. Among seven Gods, Benzaiten is only one woman and, an original in Japan. The remaining six Gods reached Far-East Japan, from India, through old China and Korea or, directly from Asian countries.

What is the role of Benzaiten, where ‘ten,’ 天, means Heaven or God? Benzaiten is a God for study or learning. Also, Benzaiten is connected with health and energy shown by red color.



See, Benzaiten the fifth from left or, the third from right. The right end, Temple Hogonji, Chikubu.

It is said that Benzaiten is deeply jealous and disturbs love. The author loves Benzaiten. Why? The author focuses on research life-work or ‘study and study’ hurry up and hurry up. To be effective, the author must be always far from love except for family love. Perhaps, key ancestors ask Nature for this obedience, although author’s thankfulness is far from enough.

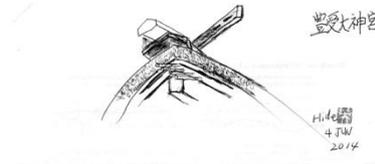
Hideyuki Kamiryo



Island Chikubu is 30 minutes from Port Nagahama, Shiga, 長浜, by high-speed ferry, where we can make a short date walking, within two hours and enjoying ancient historic spots.

Actually, the author has visited Nanjo and Fukui area a few years ago, walking and running ten miles a day, looking for the origin of Benzaiten. Fortunately and finally, the author discovered the original place, a shrine Benzaiten. Why so difficult to discover the original place? Who, properly and respectably, believes classics and oral instruction over years? We need exercises and learning by doing, all the time.

Six happy (Deities of Good Fortune) Gods are: Daikokuten (LHS), Bishamonten, Ebisten, Jyurohjin, Fukurokuju, and Hoteison; 大黒天, 毘沙門天, 惠比寿天, 寿老人, 福祿寿, 布袋尊 (RHS).



Daikokuten, Izumo, 出雲, (LHS above) is directly connected with Shrine Ise, 伊勢神宮, (middle above). On the middle point, Ushimado, 牛窓, locates, where we beautifully enjoy Aegean Sea in the Orient (see POINT 8). Recall that old Port Ushimado was the first entrance to Kyoto Palace from Korea, peacefully as a symbolic

Historic Variety on the Earth

of diplomacy and communications.

Shinto priest Tadahiko Hatsuya, Hiroshima Honkyo, planned and executed one night trip to Shrine Ise (see POINT 8). The author had a fortune to equip this fact.

Certainly, history and geography are tied up each other. The essence of geography equals practice and exercises by eyes and feet, isn't it? 'Cultivate old and know new' is a golden word in the world. We human beings are essentially PEACE-oriented. First mind and second in reality. The adverse is wrong and short-sighted, which does not last long at all. Diplomacy and communications are true means for human beings and, each country and its people are truly safe and happy, so called attain spiritual peace, 安心立命. Repeating, we need country for international diplomacy and communications and we definitely realize in reality; thankfully by the adverse phenomena in the world and under the name of globalization.



2. Historic Island Itsukushima, 厳島: Temple Daisho-In, 大聖院

Temple Daisho-In, 大聖院, on 30-31 May 2015: Connected ties with Motonari Mouri, 毛利元就, in a unique united God and Shine Island Itsukushima, 厳島

The 15-2 records amazing stories the author has experienced in two days. Island Itsukushima is famous for a unique world heritage, 世界遺産, where interested people are coming with rucksack or backpack, from all over the world. It is said but not certain Saint Kukai, 空海, established this temple when Saint kukai, 806 AD, trained himself at the top of Mt. Misen, 彌山.

On 30 May, the author first visited Temple Daisho-In, taking enough time during daytime. This temple was built by Kiyomori Taira, 平清盛, before becoming a ruler in Japan islands, connected with emperor family line. It is said that Benzaiten, 弁財天, appeared in a dream on bed and ordered to build a new temple facing at the Inland Sea.



Benzaiten in Temple Daisho-In

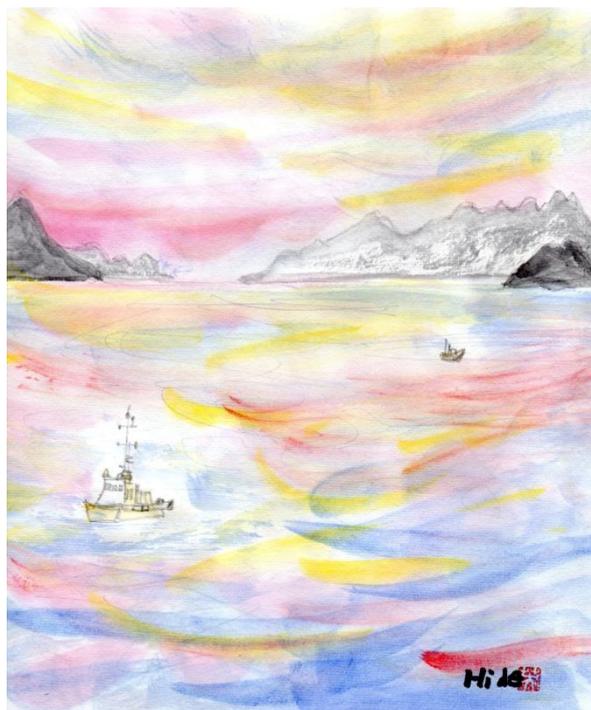
密教・灌頂・聖句・誦持・明呪・次第・実践修行・一文・大日如来・功德・受持風誦・重罪・宿業・病障・弁才・福楽・長寿・土砂・加持・死者・散ずる・亡者・得脱・罪障・消滅・西方・安楽・国土・往生・伝承

Benzaiten is one of original gods since older age and, people have awed and respected Benzaiten. This god is woman and mainly functions learning and sciences. The author earlier visited Takefu, Fukui, to find out original Benzaiten and finally came across Benzaiten, three-four thousand years ago.

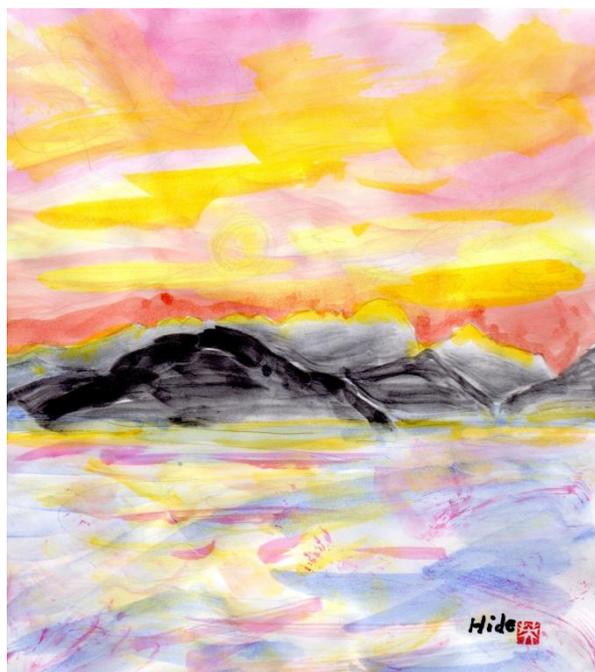
Kiyomori at that time had a post of Manor, Island Itsukushima. Benzaiten mentioned before disappearing: “You are supreme forever, as long as you are always modestly listening to Benzaiten.” After attaining a ruler of Japan later, Kiyomori became arrogant and did not listen to Benzaiten’s warning at all. Readers can suppose human’s limit naturally.

On 30 May, the author visited all of 27 spots, as shown in ‘miyajima Misen Daisho-In Temple,’ (see map below, with Fudo Myo-o’s picture). In particular, Spot 10. Namikiri (for safety at sea and victory in battle) Fudo Myo-o, 波切不動明王, is an incarnated figure of Dainichi Nyorai, or Cosmic Buddha, freely reigning two real and physical worlds, 大日如来, 金剛界・胎藏界.

Historic Variety on the Earth



Sun rising Island Itsukushima, いくしま 厳島



The author was deeply impressed with a fact that Motonari Mori guarded against fire in a broad area of Temple Daisho-In. This fact happened when Motonari fought with Harutaka in the age of civil wars, as shown in the ‘Museum Miyajima History and Folklore,’ down side of Daisho-In.

Harutaka Sue, 陶晴賢, was a unique political manager of the 31st Lord Yoshitaka

Hideyuki Kamiryo

Oouchu, 大内義隆. Harutaka suddenly kills Lord Yoshitaka, who is not interested in samurai spirit and always playing traditional Japanese handball. Both Harutaka (Yamaguchi, Nagato), and Motonari (Yoshida, Aki), take advantage of spies and, Motonari wins severe battles in Island Itsukushima.

Harutaka uses fire in the steep mountains, here and there. Motonari strictly ordered his chief vassal not to fire Daisho-In, first of all. And, after the battles completely, Motonari stayed at Daisho-In with his troops most politely. It was a starting spot for future powerful age of Mori in West Japan.

In the morning on 31st May, the author started the place Motonari landed from Jigozen, Hatsukaichi, 地御前, the other side of Inland Sea, walked up and ran down, taking two hours, and arrived at Daisho-In. The path was terrible in that gnats and big mosquitoes attach the author in one-eighth of a second, while he was striking his hat on head and shoulders in one-fourth of a second. The path also was buried with piled brown and black leaves.

The author understands that there is no passenger for many years, except for city preservation technicians after sharp landslips with heavy rains and snows. The author images, how difficult Motonari's main army could across several sharp ridge lines in a continuous localized downpour. Harutaka army naturally never forecasted the surprise and attack from mountains.

Note: Why did the author explain the background of Motonari? This was because readers can understand the strange ties connected with each and that Kamiryo family is involved resultantly. Please understand, the author never be proud of historic fate but just want to leave records for Motonari's unknown virtuous conduct.

In the afternoon on 31st May, the author attended sensitive Heike biwa¹ (i.e., a four-stringed Japanese lute), played by Tsutomu Arao, 荒尾努. It was surprising for the author to talk Japanese, in old rooms and garden, with two dozen students visiting from Arizona State University, whose supervisors are two Professors, social science. The author's next seat was Dr. Bradley Wilson. The author could know several facts newly in various floors of this building (see 'Note' above last paragraph, similarly).

Amazing stories the author has been involved into are the following:

¹ 宮島歴史民俗資料館「平家琵琶の調べ」
日時, 平成 27 年 5 月 31 日(日)13:30~14:45.
演奏, 荒尾 努.
曲目, 「祇園精舎」「大塔建立」「那須与一」「先帝御入水」
会場, 宮島歴史民俗資料館.
主催, 平曲弾き語り奏者, 荒尾 努.
heikebiwa_arao@yahoo.co.jp > and mailto:heikebiwa_arao@yahoo.co.jp.

Historic Variety on the Earth

Motonari gave his first son to Kamiryo family who had not a child. This is so called Yosahi-Engumi, 養子縁組, traditional in Japan. Rokuei-Bosatsu strictly told the author to do memorial service until Rokuei-Bosatsu order stop.

The author followed the order obediently and completely. Nevertheless, the author still remember two by Buddhist name, 等覚院 and 等倫院, mutually thankfully after almost sixty years today and cannot the names from my memory. It means that author's blood is from Mori family definitely. Rokuei-Bosatsu never says about family standing since every family is even.

The author was happy to perceive that real father and real mother must be memorial serviced and only three generations including oneself.

The author thinks about and recollects a role of three generations' memorial service, and now the author continues to do so for nine Kamiryo family and six Obi, wife's family. The author is, every second continuously when he is conscious of, thankful to Rokuei-Bosatsu, husband, and Seishitsu-Bosatsu, wife.

The 31st Lord Yoshitaka Oouchu, 大内義隆, wanted to go into a huddle of Yoshimi-Kamiro, Tsuwano, Shimane. He tried several times, guarded by a few vassals at Port Sensaki, close to Hagi, and avoiding pursuers of Motonari in that area. Finally, he performed hara-kiri, at a temple after listening to Priest's rite. At that time, Yoshimi-Kamiro had a clever power head of Masayori, 正頼, and might be neutral politically, the author understands; by hearing from local history specialists. Today, the 31st Lord understands the situation at that time in heaven, the author understands. Various happenings are transient in physical temporal world.

Kamiryo family is from Noriyori, 範頼. There is Shrine of Hachimangu Noriyori in Port Jigozen. 地御前. Motonari caught his win, starting Port Jigozen one night of stormy seas. Shrine of Hachimangu Noriyori later had moved to a guardian god of author's neighborhood association.

Port Jigozen: Noriyori started battles to rule West Japan and also Kyushu district. Also, Noriyori finalized Heike destruction in Dannoura, Nagato, 壇ノ浦, as played by Tsutomu Arao's Heike Biwa (see Note 18).

Why Island Itsukushima is doing well so long periods, after **thirty-two** years' Kiyomori? In Tenmei, 1781-1801 (e.g., Great Tenmei famine between 1782 and 1988), Saint Seishin Daitoku, 誓真大徳, came from Iyo, 伊予, and saved people of Island Itsukushima. It is written in public monuments. No rice production and naturally by setting up trade and business. A typical case is wooden spoon and this comes from the shape of Koto or Japanese lute such that Benzaiten, 弁財天, enjoyed music. Remember: Saint Kobo trained at the top of Mt. Misen and established Daisho-In. It is already 1200 Anniversary in 2015. Now, the author spiritually thinks of Saint

Hideyuki Kamiryo

Seishin's dispatching eagerly designed by Saint Kobo. Any thought is self-responsibility and human is even so that the dispatching remains author's perception.

